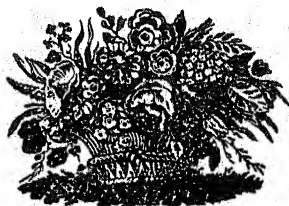


# A CALL TO JEWISH YOUTH



*by*  
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**Sekulena Rebbe Shelitah**

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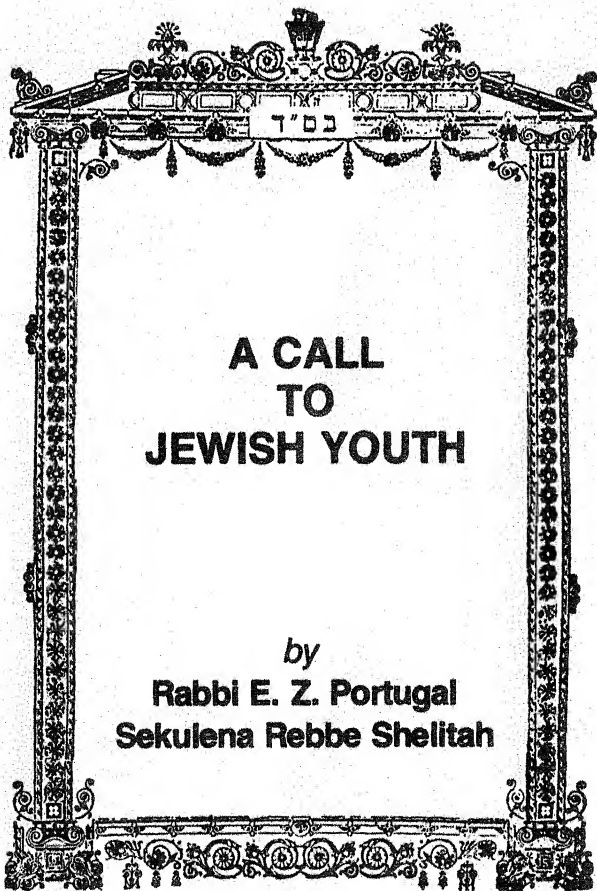
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Though, disgraceful as it is to write openly about sexual matters, there are times when the Tora requires it - and then it becomes a matter of honor - Honor to the Thora.

It is true that our Sages have stated as a general rule that the Jewish nation is not to be suspected of homosexuality, nevertheless, in a time as ours which is sunk in a morass of immorality and depravation it has become absolutely necessary to speak out and to stigmatize homosexuality as a terrible and hideous mortal sin. It is one of the three sins which must be avoided even at the cost of one's life. Though all immoral sexual acts which the Thora has forbidden are included in the word TOEVOH - abomination, that word is repeated in a specific sense with the reference to a homosexual act.

In the time as ours when the boundaries when separated normal from abnormal and decent from indecent human behaviour have been trampled down and the atmosphere of our society has become almost charged with immorality it is imperative to point frankly to the seriousness of this situation.

Though I'm certain that this grave sin has not soiled the spirit and soul of Jewish children I have done no more than the Thora itself, to single out this abomination especially and to stress the warning: Keep your souls and withdraw from Sin.



דברי חיזוק בקדושת היסוד  
מאת כ"ק מרן עט"ר אדמו"ר מסקולען שליט"א

The writer of this article was motivated to come out in the open with a "Letter to our Dear Jewish Youth" after speaking on several occasions with young men who, having made a "cheshbon hanefesh", came to consult me about their problems of an intimate and personal nature.

The central point of their problem was the control of certain feelings and urges which arise in many youths at the time of adolescence and the serious burden of remorse and depression which the inability to cope with these problems creates in many young people.

I understood that they are not the only ones faced with this painful problem and that an open discussion of this matter would be much better than trying to hide the matter and evade the issue completely out of "fear" that "it's better not to cause more damage by arousing unnecessary thinking regarding such topics."

The writer trusts in the good sense and "ehrllichkeit" of our present day youth and believes that being that his intentions are "lishem shomayim" and that we have a rule that "words of the heart—enter the heart". Therefore these suspicions are not valid and we must try our best to help young people who are in despair and show them the right way of life to follow.

Let us look into the Torah Hakedosha and see if we can find Ha'Shem Yisborach's guidance.

When our people were enslaved in Mitzrayim, and the wicked Pharaoh realized that he must surrender to Hashem's will and free the Jews allowing them to go out to the Midbar and serve Hashem Yisborach, he said "Let the older people go—for that's what you want." He thought that "Avodah" is only for the elders while the children and young men and women should enjoy themselves with physical pleasures—of the worst and most depraved kind.

(You must remember that Mitzrayim was known as "Shitufei Zimah"—a society of indecency and degradation of the lowest degree.)

Moshe Rabbeinu in turn answered "With our YOUTHS and our ELDERS we will go."

NO—we need our youth and their fresh, unspent abilities; Klal Yisroel cannot afford to surrender their fine minds and strong hearts to be wasted on animal-like physical pleasures; we must not let them be dragged into the mud and filth of the Egyptian culture; JEWISH YOUTH must exert their strength and abilities for "Avodas Hashem", with dedicated study of Torah, correct Tefilah and manifold good deeds; WE ARE A CHOSEN PEOPLE—and every one of us—young or old—is a soldier in the glorious CHAIL HASHEM.

The small child and the old Jew alike are duty-bound to serve Hashem Yisborach "Bi"chol Livovcha, u'vichol Nafshicha, etc." and not waste his days, his hours, and even his passing thoughts on sinful amusements or the momentary gratification of his pleasure-seeking fantasies.

Only a life established on the ways of Torah guarantees true health of mind and body and brings our ultimate happiness.

Can a person rely on his own intelligence to guide his way in life? Years ago a naive people may have thought so, but today only the fool or the liar will answer this question "yes."

In our time we have been witness to very "cultured" and intelligent nations who have been guilty of committing the most terrible destruction and murders; we also have seen the rest of the "enlightened and humanistic world" stand as unmoved, cold or satisfied onlookers and not lift a voice of protest, anger or terrified anguish. This is what a WORLD WITHOUT TORAH GUIDANCE LEADS TO.

Without Torah and Yiras Shomayim man becomes worse than the jungle beast—he is suspect of the most treacherous deeds; our forefather Abraham said “Because there is not fear of G—d in this place, they will KILL me to take my wife.”

The Torah Hakedosha is like a torch to light which illuminated the dark paths of this earthly world with all its traps and obstacles.

My dear and beloved children, Bnai Avraham, Yitzchak Vi'Yaakov: some of you may think “What does an old Rabbi know about today's Yeitzer-Horoh and all the difficulties and hardships which modern children and youths face when asked to live a life of Kedusha and Avodas Ha'Shem?” Let me assure you that this “old man” was also young at one time and that he and his peers were also faced with various tests—not much different than today's—and that we too were taught and guided by our dear and revered parents and teachers in the ways of “battle” against the terrible enemy—the Yeitzer-Horoh. We also had to learn how to control our natural desire for pleasure and to wage a fight against the dangers of our surroundings and environment which could have brought sin and spiritual harm to the careless and untrained.

You must realize that we were *all* created to control and subdue our thoughts and desires and that in every age the Yeitzer-Horoh tries to ensnare us in sin through evil deeds and thoughts—it is our duty to do battle and elevate ourselves by winning against the Yeitzer's evil designs. This is all very simple for anyone who studied the Torah ha'Kedosha—especially the Parshios of Bireishes or those dealing with the generation of the Midbar and the Yoetzei Mitzrayim.

In some generations the main Yeitzer-Horoh was for Avodah Zoroh (although to us it may sound stupid and

highly impossible), in others it was for the acquirement of foreign knowledge or the attainment of success in war or sports—while today it is the seeking of complete fulfillment of pleasure and physical enjoyment of all kinds. The society in which we live has made a goal out of pleasure and because our Chazal have said that “trying to satisfy oneself with pleasure is like drinking salty water to quench one’s thirst—the drinker only becomes thirstier,” so do we find today’s unsatisfied pleasure-seekers who constantly indulge in seeking for gratification of their desires in the most degrading fashion, not knowing that all their efforts will end in failure.

It is no secret that a terrible atmosphere of z’nus, “sexual depravity” and immorality exists in America and throughout the world today—with its resultant heinous crimes and a lifetime of disappointments. Widespread z’nus among gentiles, the terrifying spread of the practice of abortions (murder of unborn children), the mass-distribution and publication of pornography and Shmutz literature of all kinds, daily cases of rape and murder, etc.—these are all clear symptoms of a world lost in the mire of unchecked lust and desire.

This z’nus and depravity of the worst sort has even gained legislative sanction in some councils of government with “honorable” leaders speaking out in favor of justifying homosexuality and other abnormal behavior which were once believed to be the practices of cannibals, cavemen and other uncivilized people who lived as animals.

This is the picture of a world without Torah—without Yiras Shomayim; of people who say “Let us eat and drink and make merry, for tomorrow we are dead;” of such men and women—young and old—who don’t have anything to live for—not possessing a Torah—not realizing that man was created to be higher than the animals, not lower, with unchecked vices and faults.

But we—ASHREINU MA TOV CHELKEINU—we who belong to the Mamleches Kohanim and AM KODOSH—we must constantly stand guard against the Yeitzer-Horoh and all his designs for sin in thought or deed; we must watch ourselves carefully never to surrender to our passions and fleeting desires by remembering that “an EYE sees and an EAR hears and all our MAASIM (deeds as well as thoughts) are recorded.”

Young Jews today may think that only they are faced with difficult tests by being exposed to immorality and the glorification of pleasure—especially as publicized through the media—but let us stop for a moment and take an example from a young boy of many, many years ago who had to face even greater difficulties and nevertheless did not succumb to the evil which surrounded him.

Yoisef Hatzaddik—a boy of only 17 years—sold to Mitzrayim—a foreign country known for its wickedness and immorality—being there alone and away from his father, family and teachers—a slave to Potiphar—enticed by his master’s wife to sin with her—threatened, abused, bribed and persuaded—day after day—and what is Yoisef’s reply? NO! NO! NO!

No one is with them—they are alone in the house—Yoisef is promised money, freedom, all that he needs—he is also threatened with imprisonment and being made blind—“give in to the Yeitzer-Horoh—just once, what will it harm . . .” and again Yoisef answers “NO! NO! NO! NEVER . . . IT IS A SIN . . .”

He is falsely accused and put to shame—thrown into jail as a lowly criminal—is he sorry for acting with courage? Does he feel remorse over his new hardships? “KI HASHEM ITO”—Hashem Yisborach is with him . . . he has remained pure and faithful . . . he has passed his test with success . . . Yoisef will surely be rewarded . . . he has also with his act of self-sacrifice broken the power of Tumah



in Mitzrayim—future generations coming to Golus Mitzrayim will not find it as hard to withstand the Yeitzer-Horah 'of the land—Yoisef Hatzaddik will be remembered forever as an example of a loyal son who remained untouched in the combat with evil.

Yoisef was alone—but you dear children of Klal-Yisroel are fortunate to have our Torah Hakedosha to turn to for guidance and inspiration . . . you have dedicated parents and teachers to whom you can (and should) turn to for advice, encouragement and help . . . don't give up and think for a moment that you won't come out victorious in the Milchemes-Hayeitzer . . . you must try your best . . . and with Hashem-Yisborach's help you will surely succeed.

Are you aware, dear children, of the magnitude of this sin—allowing oneself to be aroused to indecent thoughts and actions? The Torah tells us about Ayr and Onan who died at a young age due to this terrible sin. You must also realize that partaking in these activities brings about various diseases affecting the brain as well as the body. There were recently cases of young boys who developed a most dreaded affliction on the hands which required amputation. Eventually they passed away at a young age. Who can know if indulging in this sin by hand was not a contributing factor.

I will quote for you a few clear Mitzvos and Halachos as written in the Torah and in Shulchan-Aruch and I am Mispalel that these words will be taken seriously:

**לֹא תתורו אחרי לבבכם ואחרי עיניכם,, אחרי לבבכם"  
זו מינות. ,,ואחרי עיניכם" זו זנות.**

**כמעשה ארץ מצרים אשר ישבתם בה לא תעשו וגו',  
ואת זכר לא תשכב משכבי אשה תועבה היא (ויקרא י"ח)  
ואיש אשר ישכב את זכר משכבי אשה תועבה עשו  
שניהם מות יומתו דמיהם בהם (ויקרא כ').**

וכן אסור לאדם שיקשה עצמו לדעת או יביא עצמו  
לידי הרהור אלא אם יבוא לו הרהור יסיע לבו מדברי  
הבאי לדברי תורה וכו' (רמב"ם פכ"א מהל' א"ב).

אסור להוציא זרע לבטלה ועון זה חמור מכל עבירות  
שבתורה, ואלו שמנאפים ביד וכו' לא די להם שאיסור  
גדול הוא אלא שהעושה זאת הוא בנדוי, ועליהם נאמר  
ידיהם דמים מלאו וכאלו הורג את הנפש (שו"ע סי' קנא).

Studying the above you will see how important it is to be on constant guard against the Yeitzer-Horoh's tricks and enticements . . . but as I stated before—you have the strength and also the help of Hashem-Yisborach to win the battle.

A passing thought, if lingered on, may become the first link in a chain leading to more serious sin and future problems.

The Gemorah says "The heart and the eyes are two spies (agents) of the Yeitzer-Horoh" . . . keep them away from bad sights and unkosher thoughts. Hashem-Yisborach says "Give your eyes and heart to Me—and then I will know you are Mine."

Don't let your eyes dwell on indecent pictures or scenes—protect yourself from lewd magazines and newspapers—don't watch television or listen to radio programs which only serve to stimulate indecent and impure thoughts of Ta'aveh and Tu'mah.\* My dear children, pull yourself out with all your might from the net of sin which threatens to

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\*Make sure to choose your friends carefully and always stay in the company of real Bnai-Torah and Yirei-Hashem . . . ask your parents for help if you have any problems and don't be embarrassed to discuss these matters with you Rabbeyim or other talmidei-chachomim.

ensnare you so strongly that you will find it harder later to untangle and to be saved. **DON'T WASTE A MOMENT**—if you really want to change, do Teshuvah and start a new life. Every day counts—later may be too late. . . .

May Hashem-Yisborach always be with you to protect you throughout your future years and may you grow up to bring pride and joy to Hashem-Yisborach who will reward you with much happiness from His open and bountiful Hand—which is always outstretched to receive every person who sincerely longs to return to Him.

**May all the Brochos and Good Wishes of your dear parents, rebbeyim, and of Klal-Yisroel help you in overcoming all hardships and difficult tests in life and may you grow in Torah and Kedusha to become a source of Nachas to then and also help to bring closer the long-awaited days of the Geula-Shelamah Bimheira Beyomeinu.**

**MY DEAR ONES! Before you put down this paper I wish to remind you of the words in Mishle 4/13**

החזק  
במוסר,  
אל תרף,  
נצרך,  
כי הוא חייד,

**"TAKE FAST HOLD OF THIS INSTRUCTION, DON'T LET IT GO, KEEP IT, FOR IT IS YOUR LIFE.**